

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 14.—MORMON SOCIETY.

POLYGAMY AMONG THE MORMONS.

“Again, they teach that the use and foundation of matrimony is to raise up a peculiar, holy people for the Kingdom of God the Son, that at the Millennium they may be resurrected to reign with him, and the glory of the man will be in proportion to the size of his household of children, wives, and servants; but that those eligible to the priesthood have only a right to marry at all. It is to be a pure and holy state; and religious motives or a sense of duty should alone guide; and that for sensual gratifications it is an abomination.”

“Infidelity and licentiousness are held up for abhorrence; and when the ‘plurality’ law shall be promulgated, they will be punished by the decapitation of the offender, and the severest chastity inculcated upon one sex, and rigid continence on the other during the gestation and nursing of children. Thus the time of weaning will again become a feast of joy, next to the celebration of the nuptial rite, and patriarchal times return.”—*Gunnison*, p. 68-9.

“Thus guarded in the motive, and denounced as sin for other consideration than divine, the practical working of the system, so far as now extended, has every

appearance of decorum. The romantic notion of a single love is derided, and met by calling attention to the case of paternal affection, where the father’s good will is bestowed alike on each of his many children; and they pretend to see a more rational application of a generous soul in loving more than one wife, than in the bigotry of a partial adhesion. The Seer alone has the power, which he can use by delegation, of granting the privilege of increasing the number of wives: the rule of primitive ages is applied in the case, and the suitor must first have the consent of the parents, then consult the lady, and the Seer.”—*Ibid.* p. 70.

“They also assure us that this system is the preventive and cure for the awful licentiousness, the moral and physical degradation in the world; and they make it both a religious and a social custom, a point of personal honour for a man whose wife, daughter, or sister has been led astray, to kill the seducer.”—*Ibid.* p. 71.

“Upon the practical working of this system of plurality of wives, I can hardly be expected to express more than a mere opinion. Being myself an ‘outsider’ and a ‘gentile,’ it is not to be supposed that I should have been permitted to view more than the surface of what is in fact as yet but an experiment, the details of which

are sedulously veiled from public view. So far, however, as my intercourse with the inhabitants afforded me an opportunity of judging, its practical operation was quite different from what I had anticipated. Peace, harmony, and cheerfulness seemed to prevail, where my preconceived notions led me to look for nothing but the exhibition of petty jealousies, envy, bickerings, and strife. Confidence and sisterly affection among the different members of the family seemed pre-eminently conspicuous, and friendly intercourse among neighbours, with balls, parties, and merry-makings at each other's houses, formed a prominent and agreeable feature of the society. In these friendly re-unions, the President, with his numerous family, mingled freely, and was ever an honoured and welcome guest, tempering by his presence the exuberant hilarity of the young, and not unfrequently closing with devotional exercises the gayety of a happy evening."—*Stansbury*, p. 137-8.

"If a man, once married, desires to take him a second helpmate, he must first, as with us, obtain the consent of the lady intended, and that of her parents or guardians, and afterward the approval of the Seer or President, without which the matter cannot proceed. The woman is then '*sealed*' to him under the solemn sanction of the Church, and stands, in all respects, in the same relation to the man, as the wife that was first married. The union thus formed is considered a perfectly virtuous and honourable one, and the lady maintains, without blemish, the same position in society to which she would be entitled were she the sole wife of her husband. Indeed, the connexion being under the sanction of the only true priesthood, is deemed infinitely more sacred and binding than any marriage among the gentile world, not only on account of its higher and more sacred authority, but inasmuch as it bears directly upon the future state of existence of both the man and the woman; for it is the doctrine of the Church, that no woman can attain to celestial glory *without the husband*, nor can he arrive at full perfection in the next world without at least one wife: and the greater the number he is able to take with him, the higher will be his seat in the celestial paradise.

"All idea of sensuality, as the motive of such unions, is most indignantly repudiated; the avowed object being to raise

up, as rapidly as possible, 'a holy generation to the Lord,' who shall build up his kingdom on the earth. Purity of life, in all the domestic relations, is strenuously inculcated; and they do not hesitate to declare, that when they shall obtain the uncontrolled power of making their own civil laws, (which will be when they are admitted as one of the States of the Union,) they will punish the departure from chastity in the severest manner, even by death.—*Ibid.* p. 136-7.

"Since the return of the expedition, it has appeared evident that the nature of the domestic relations of the Mormons has been very generally been misapprehended. It seems that the 'spiritual wife system,' as it has been very improperly denominated, has been supposed to be nothing more nor less than the unbridled license of indiscriminate intercourse between the sexes, either openly practised by all, or indulged, to the invasion of individual rights, by the spiritual leaders. Nothing can be further from the real state of the case. The tie that binds a Mormon to his second, third, or fourth wife, is just as strong, sacred and indissoluble, as that which unites him to his first. Although this assumption of new marriage bonds be called '*sealing*,' it is contracted, not secretly, but under the solemn sanctions of a religious ceremony, in the presence, and with the approbation and consent of relatives and friends. Whatever may be thought of the morality of this practice, none can fail to perceive that it exhibits a state of things entirely different from the gross licentiousness which is generally thought to prevail in this community, and which, were it the case, would justly commend itself to the unmixed abhorrence of the whole civilized world. The recent acquittal of a Mormon Elder for shooting the seducer of one of his wives, on the ground that the act was one of justifiable homicide, fully corroborates the truth of this remark, and shows in how strong a light the sacredness and exclusive character of such relations are viewed by the Mormons themselves."—*Ibid. Introd.* p. 4-5.

"I had several conversations with these ladies on the spiritual wife system. They submit to it because they implicitly believe it to be necessary to their salvation. They argue, 'Cannot a father love six children? why can he not love six wives?' I must say that, during a sojourn of near

three months in Salt Lake City, I never observed the slightest indications of improper conduct, or lightness, amongst them, neither by conversation or otherwise. Their young ladies are modest, and unassuming, while their matrons are sedate and stately. Polygamy is by no means general. There are hundreds of Mormons who have only one wife."—*Carvalho*, p. 178-9.

"I afterwards learned that he was a Mormon who had three wives, and intended to have ten when he was able to support them. He was a most energetic, untiring, business man—shrewd and keen, with a reasonable share of the moral and religious; honest, aspiring, ambitious; a warm friend; courageous and resolute; just the very kind of a man calculated to make an earnest, go-a-head, first-rate, good citizen. Yet this man has three wives and eight children, and he is but thirty years of age. He is an honest man—known everywhere for his honesty. Now, all these wives arouse this man to energy, and give an impetus to all his actions. I say that he is a good member of society. . . . The women harmonize with these views, and actually prompt their husbands to get a greater number of wives. Their families enjoy themselves more than we do in society. I have this from the testimony of those who do not approve of Mormonism."—*Dr. Bourne*

"The green-eyed monster seems to have entirely overlooked the ladies of Salt Lake, in his round of terrestrial visitations. Such a thing as a spiritual Kilkenny fight is a thing wholly unheard of and unsuspected in the annals of Mormonism."—*St. Louis Intelligencer*.

"For instance, I have, (as you see in all good conscience, founded on the word of God,) formed family and kindred, ties which are inexpressibly dear to me, and which I can never bring my feelings to consent to dissolve. I have a good and virtuous husband, whom I love. We have four little children, which are mutually and inexpressibly dear to us. And besides this, my husband has seven other living wives, and one who has departed to a better world. He has, in all, upwards of twenty-five children. All these mothers and children are endeared to me by kindred ties, by mutual affection, by acquaintance and association; and the mothers in particular, by mutual and long-continued exercises of toil, patience, long-suffering,

and sisterly kindness. We all have our imperfections in this life, but I know that these are good and worthy women, and that my husband is a good and worthy man—one who keeps the commandments of Jesus Christ, and presides in his family like an Abraham. He seeks to provide for them with all diligence; he loves them all, and seeks to comfort them, and make them happy. He teaches them the commandments of Jesus Christ, and gathers them about him in the family circle to call upon his God, both morning and evening. He and his family have the confidence, esteem, good-will, and fellowship of this entire territory, and of a wide circle of acquaintances in Europe and America. He is a practical teacher of morals and religion, a promoter of general education, and at present occupies an honourable seat in the legislative council of this territory."—*Mrs. Belinda Marsten Pratt*: Extract of a letter.

EXPERIENCE OF AN ENGLISH TRAVELLER AMONG THE POLYGAMISTS OF UTAH.

"Probably few people have been more abused than the Mormons. Feelings and prejudices against them are very natural and very strong. By natural prejudices, I mean opinions that appear very natural deductions from admitted facts, but which, when you come to actual observation, are found to be untrue, and are therefore prejudices.

"The course of this narrative will best distinguish the real and imaginary effects of polygamy in Utah. Polygamy, as it exists elsewhere, is no part of my subject; nor would it be safe to draw inferences from Eastern countries, where the seclusion of women is a main element of the system, as to a country where it is not so. . . . Of the Mormons, thus much I can say, from having mixed with them: First, the community at large—for about the few who maintain large harems I say nothing—believe the custom allowable and good. Secondly, as a matter of fact, they are not a specially sensual people; nor from the nature of the country, as already described, could an indolent race avoid starving.

"No man is allowed to marry more wives than he can show he is capable of supporting properly; and, in the humblest class, at least a separate bedchamber for

each wife is required. Men cannot obtain divorces, except for adultery; women, for very trivial causes—disagreement with other wives, &c. Divorces of this kind are neither common nor yet exceedingly rare, and the divorced wives obtain new partners with as much ease as widows elsewhere in the world: they, too, have the care of their children, while their ex-husband must give a portion of his property for their support. Were men the subjects, and women the objects of sensuality, or were the latter looked upon as mere concubines, even if the mother's love were not debased, children would stand a great chance of neglect and ill-treatment. Probably no people (speaking collectively) set a higher value upon their children than Mormons do; and (though women must in time become a scarce article) upon boys particularly; not certainly without a sort of Spartan feeling that their sons belong to their country and faith, to co-operate in the building up of the "church and kingdom." Polygamy, rightly or wrongly, is valued as a means of numerical increase.

"A mere chance first led me to the particular house, but certainly one might have gone further and fared worse. Of course I had an eye to the peculiar institution. To have spent my time at Salt Lake City in a monogamic household would have been unsatisfactory, and almost ridiculous. The expression, 'Mr. S.'s children,' dropping from a handsome young wife, when I first called, had determined me in my choice; but I was agreeably surprised in finding several hostesses on my arrival. What if they should quarrel so terribly? Had not I my revolver? Why, no, for it had been stolen; but then I was not aware of the fact. Were they, then, termagants, deserving pity for tempers soured by misfortune, or women self-ashamed or shameless in the consciousness of adultery? Nothing of the kind. Though in a different state of society, neither their characters, nor feelings, nor manner of life, materially differed from those of women elsewhere in the world.

"The family, or triple or quadruple family, consisted of sixteen or seventeen in all, of which the lord and master was a worthy Saint and High Priest, the centre of a fair quartette of wives; just as a church spire is of the four pinnacles at

the corners of the tower, the polished corners of the temple.

"S., my host, was a native of Massachusetts, and, it is hardly necessary to add, an intelligent and enterprising man. By his own exertions he had risen from penury to the position of a wealthy farmer in the 'Bay State,' where he had lived, though one of the early Mormons, till the expulsion from Nauvoo: then he left all, joined the emigration westward, and arrived in Utah with the first settlers in September, 1847. He had since been absent three years on a mission in England, and knew pretty well as much about the country as I did. In all dealings I found him strictly honourable, though too much of a Yankee not to love driving a hard bargain; yet, if one trusted to his fairness, he took no advantage. To call him an exemplary husband might sound ridiculous, but he had at least chosen well, and not without an eye to beauty, and certainly was an affectionate father—none of his dozen children could complain of neglect. I ought to add that he was thoroughly kind-hearted and hospitable; his age was forty-three or forty-four.

"His first wife was five or six years younger, and from the same part of the country as himself: she often talked over with me her early life in New England, when she was a cotton-spinner (a very different class from factory girls in this country—in fact, as clean, clever, handy, and often nice-looking girls as you could find anywhere), and laying up money fast before she married; and then of her time of affluence, as the wife of a New England farmer, with their cows and poultry, peach orchard and apple orchard, the home-made cider, and sugar from the maple trees. Perhaps those times had also their wants; but in retrospect they were all fair, though not talked of repiningly. She told me also how she and her husband had sat at nights reading over the Mormon books and the Bible till they became sure of the truth, and her family had thrown her off in shame because she was the first woman baptized in that district; and how, after years of alienation, she and they came together only for a new and almost eternal separation, and they had offered her almost anything if she would not go to Salt Lake; and then came the long, long journey over the prairies, (which she, half-dead with consumption, never expected to cross.)

and their life at Salt Lake. Here the veil dropped: if she suffered any pang at the presence of another wife, she never intimated it to me: probably would not had I inquired; but I am no vivisector. Sometimes she said, 'That was before Lizzy (the third wife) came,' but only as a date.

"When the second wife was married I never knew, but it was either just before or just after the journey to Salt Lake; and she had nursed the other, of whom she was a previous acquaintance, on the way. This, perhaps, both being sincere Mormons, had softened any bitter feeling, if such existed.

"Lizzy," the third wife, was very pretty, and though with a little girl nearly four years old, hardly herself full-blown. She was an English girl, from Bedfordshire, but taken over to Nauvoo so young that practically she was a native Mormon; and had married at fifteen, almost as soon as she came to Salt Lake. The others sometimes rallied her about having begun life so young, and more than once spoke to me of her girlish prettiness. In spite of this, she was certainly the strictest mother of all, and woe betide the little offender! but like a young mother, she would sit and cry over her sick child.

"The fourth wife was a handsome girl of seventeen; her husband's cousin, and not long married; but she was a vast favourite with all their children, whom she petted immensely: perhaps she had been a playmate previously. 'Give me a drink, Liddy,' 'Do toss me, Liddy,' 'Won't you mend my coat (or my frock), Liddy?' resounded through the household. They never called her 'aunt,' as they did the others, and as they are taught to do, upon the principle of all the wives being sisters; not but what the rest were fond enough of each other's children—almost as fond, indeed, as if they had been really aunts, and the children were quite as fond of them. The latter, indeed, when they wanted a game at play, always con-

gregated into 'Aunt Elizabeth's' (the eldest wife's) room, for she was less particular about a 'racket' than the others, and her threatenings were long delayed in execution. She had besides a gentleness of manner acting almost as a fascination. Infants who were ill or could not sleep were often carried to her as the best practitioner; for, like a good hen, she could manage her own brood of chickens as well as a brood of ducklings at the same time. Her own children were six, a remnant of eleven, two of them nearly grown up. I thought it a good sign of family concord that her eldest boys would nurse their young half-brothers and sisters.

"The wives lived two and two—that is, in their sitting rooms; for by Mormon law every wife must have a separate bed-chamber—the eldest and youngest together. Whether from any greater sympathy, or on the mathematical principle of the product of the extremes equaling the product of the means, which was about true here, they divided the household pretty evenly; but they passed from room to room constantly, and at this time had all their meals together.

"Yet that polygamist house in Salt Lake City I left not without some sort of feeling like leaving home. I have been a visitor, and met with hospitality at other homes in America, but it was as a visitor; during somewhat a lengthened absence from England, this was the one house in which I lived as in a home, became one of the family, intimate with the eldest, a playmate of the youngest, a friend, I hope, of all; for all were friendly to me. All seemed sorry I was leaving them, and I am not ashamed to say I, too, felt sorry."—*Visit to Salt Lake, pp. 190-2, 198-203, 265.*

We will now bring "Pictures of English Society" and "Pictures of Mormon Society" to a close, hoping that we have not tired the patience of our readers, and that they have been interested and benefitted by our efforts.

[August, 1842.]

Tuesday, Aug. 16th. Wrote as follows:—

Nauvoo, August 16, 1842.

My dear Emma,—I embrace this opportunity to express to you some of my feelings

this morning. First of all, I take the liberty to tender you my sincere thanks for the two interesting and consoling visits that you have made me during my almost exiled situation. Tongue cannot express the gratitude of my heart, for the warm and true-hearted friendship you have manifested in these things towards me. The time has passed away since you left me very agreeably, thus far; my mind being perfectly reconciled to my fate, let it be what it may. I have been kept from melancholy and dumps, by the kind-heartedness of brother Derby, and his interesting chit-chat from time to time, which has called my mind from the more strong contemplation of things and subjects that would have preyed more earnestly upon my feelings.

Last night brother Hyrum, Miller, Law, and others came to see us. They seemed much agitated, and expressed some fears in consequence of some manœuvrings and some flying reports which they had heard in relation to our safety; but, after relating what it was, I was able to comprehend the whole matter to my entire satisfaction, and did not feel at all alarmed or uneasy. They think, however, that the militia will be called out to search the city; and if this should be the case, I would be much safer for the time being at a little distance off, until Governor Carlin could get weary, and be made ashamed of his corrupt and unhallowed proceedings. I had supposed, however, that if there were any serious operations taken by the governor, that Judge Ralston, or brother Hollister would have notified us; and cannot believe that anything very serious is to be apprehended, until we obtain information from a source that can be relied upon.

I have consulted whether it is best for you to go to Quincy and see the Governor; but, on the whole, he is a fool; and the impressions that are suggested to my mind are, that it will be of no use; and the more we notice him and flatter him, the more eager he will be for our destruction. You may write to him whatever you see proper, but to go and see him, I do not give my consent at present.

Brother Miller again suggested to me the propriety of my accompanying him to the Pine Woods, and then he return, and bring you and the children. My mind will eternally revolt at every suggestion of that kind, more especially since the dream and vision that was manifested to me on the last night. My safety is with you, if you want to have it so. Anything more or less than this cometh of evil. My feelings and counsel I think ought to be abided. If I go to the Pine country, you shall go along with me, and the children; and if you and the children go not with me, I don't go. I do not wish to exile

myself for the sake of my own life, I would rather fight it out. It is for your sakes, therefore, that I would do such a thing. I will go with you, then, in the same carriage, and on horseback from time to time as occasion may require; for I am not willing to trust you in the hands of those who cannot feel the same interest for you that I feel; to be subject to the caprice, temptations, or notions of anybody whatever. And I must say that I am prepossessed somewhat with the notion of going to the Pine country any how; for I am tired of the mean, low, and unhallowed vulgarity of some portions of the society in which we live; and I think if I could have a respite of about six months with my family, it would be a savor of life unto life, with my house. Nevertheless, if it were possible, I would like to live here in peace and wind up my business; but if it should be ascertained to a dead certainty that there is no other remedy, then we will round up our shoulders and cheerfully endure it; and this will be the plan: Let my horse, saddle, saddle-bags, and valise to put some shirts and clothing in, be sent to me. Let brothers Derby and Miller take a horse and put it into my buggy, with a trunk containing my heavier clothes, shoes, boots, &c.; and let brother Taylor accompany us to his father's, and there we will tarry, taking every precaution to keep out of the hands of the enemy, until you can arrive with the children. Let brother Hyrum bring you. Let Lorin and brother Clayton come along, and bring all the writings, and papers, books, and histories, for we shall want a scribe in order that we may pour upon the world the truth, like the lava from Mount Vesuvius. Then, let all the goods, household furniture, clothes, and store goods that can be procured be put on the boat, and let twenty or thirty of the best men that we can find be put on board to man it, and let them meet us at Prairie-du-Chien; and from thence we will wend our way like larks up the Mississippi, until the towering mountains and rocks shall remind us of the places of our nativity, and shall look like safety and home; and then we will bid defiance to the world, to Carlin, Boggs, Bennett, and all their whorish whores and motley clan, that follow in their wake, Missouri not excepted, and until the damnation of hell rolls upon them, by the voice, and dread thunders, and tramp of the Eternal God. Then in that day will we not shout in the victory, and be crowned with eternal joys, for the battles we have fought, having kept the faith and overcome the world?

Tell the children it is well with their father as yet; and that he remains in fervent prayer to Almighty God for the safety of himself, and for you, and for them.

Tell mother Smith that it shall be well with her son, whether in life or in death; for thus saith the Lord God. Tell her that I remember her all the while, as well as Lucy, and all the rest. They all must be of good cheer.

Tell Hyrum to be sure and not fail to carry out my instructions; but, at the same time if the militia does not come, and we should get any favourable information, all may be well yet.

Yours in haste, your affectionate husband until death, through all eternity, for evermore,

JOSEPH SMITH.

P.S.—I want you to write to Lorenzo D. Wason, and get him to make affidavit to all he knows about Bennett, and forward it. I also want you to ascertain from Hyrum whether he will conform to what I have requested; and you must write me an answer per bearer, giving me all the news you have, and what is the appearance of things this morning.

J. S.

I also wrote General Law as follows:—

Head Quarters, Nauvoo Legion,
August 16, 1842.

Major-General Law.

Beloved Brother and Friend,—Those few lines which I received from you, written on the 15th, were to me like apples of gold in pictures of silver. I rejoice with exceeding great joy to be associated in the high and responsible stations which we hold, whose mind and feelings and heart are so congenial with my own. I love that soul that is so nobly entangled in that clay of yours. May God Almighty grant that it may be satiated with seeing a fulfilment of every virtuous and manly desire that you possess! May we be able to triumph gloriously over those who seek our destruction and overthrow, which I believe we shall.

The news you wrote me is more favourable than that which was communicated by the brethren. They seemed a little agitated for my safety, and advised me for the Pine Woods, but I succeeded admirably in calming all their fears; but, nevertheless, as I said in my former letter, I was willing to exile myself for months and years, if it would be for the welfare and safety of the people; and I do not know but it would be as well for me to take a trip to the Pine countries, and remain until arrangements can be made for my most perfect safety when I returned. These are, therefore, to confer with you on this subject, as I want to have a concert of action in everything I do. If I knew that they would oppress me alone, and let the

rest of you dwell peaceably and quietly, I think it would be the wisest plan to absent myself for a little season, if by that means we could prevent the effusion of blood.

Please write and give me your mind on that subject, and all other information that has come to hand to-day, and what are the signs of the times. I have no news, for I am where I cannot get much. All is quiet and peaceable around. I therefore wait with earnest expectation for your advices. I am anxious to know your opinion on any course that I may see proper to take, for in the multitude of counsel there is safety.

I add no more, but subscribe myself your faithful and most obedient servant, friend, and brother,

JOSEPH SMITH, Lieut.-General of the Nauvoo Legion of Illinois Militia.

The foregoing letters were delivered to brother Derby, who proceeded immediately to the city.

Brother Derby has taken the greatest interest in my welfare, and I feel to bless him.

Blessed is brother Erastus H. Derby, and he shall be blessed of the Lord. He possesses a sober mind, and a faithful heart. The snares therefore that are subsequent to befall other men, who are treacherous and rotten hearted, shall not come nigh unto his doors, but shall be far from the path of his feet. He loveth wisdom and shall be found possessed of her. Let there be a crown of glory and a diadem upon his head. Let the light of eternal truth shine forth upon his understanding; let his name be had in everlasting remembrance; let the blessings of Jehovah be crowned upon his posterity after him, for he rendered me consolation in the lonely places of my retreat. How good and glorious it has seemed unto me, to find pure and holy friends, who are faithful, just, and true, and whose hearts fail not; and whose knees are confirmed and do not falter, while they wait upon the Lord, in administering to my necessities, in the day when the wrath of mine enemies was poured out upon me.

In the name of the Lord, I feel in my heart to bless them, and to say in the name of Jesus Christ of Nazareth, that these are the ones that shall inherit eternal life. I say it by virtue of the Holy Priesthood, and by the ministering of Holy Angels, and by the gift and power of the Holy Ghost.

How glorious were my feelings when I met that faithful and friendly band, on the night of the eleventh, on Thursday, on the island at the mouth of the slough, between Zarahemla and Nauvoo: with what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand,

on that night, my beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart. Many were the reverberations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths and crowned our board. Oh what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma.

There was brother Hyrum who next took me by the hand—a natural brother. Thought I to myself, Brother Hyrum, what a faithful heart you have got! Oh may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! O how many are the sorrows we have shared together; and again we find ourselves shackled with the unrelenting hand of oppression. Hyrum, thy name shall be written in the book of the law of the Lord, for those who come after thee to look upon, that they may pattern after thy works.

Said I to myself, Here is brother Newel K. Whitney also. How many scenes of sorrow have strewed our paths together; and yet we meet once more to share again. Thou art a faithful friend in whom the afflicted sons of men can confide, with the most perfect safety. Let the blessings of the Eternal also be crowned upon his head. How warm that heart! how anxious that soul! for the welfare of one who has been cast out, and hated of almost all men. Brother Whitney, thou knowest not how strong those ties are that bind my soul and heart to thee.

My heart was overjoyed as I took the faithful hand by hand, that stood upon the shore, one by one. William Law, William Clayton, Dimick B. Huntington, George Miller, were there. The above names constituted the little group.

I do not think to mention the particulars of the history of that sacred night, which shall for ever be remembered by me; but the names of the faithful are what I wish to record in this place. These I have met in prosperity, and they were my friends; and I now meet them in adversity, and they are still my warmer friends. These love the God that I serve; they love the truths that I promulgate; they love those virtuous, and those holy doctrines that I cherish in my bosom with the warmest feelings of my heart, and with that zeal which cannot be denied. I love friendship and truth; I love virtue and law; I love the God of Abraham, of Isaac, and of Jacob; and they are my brethren, and I shall live; and because I

live they shall live also. These are not the only ones who have administered to my necessity; whom the Lord will bless. There is brother John D. Parker and brother Amasa Lyman, and brother Wilson Law, and brother Henry G. Sherwood. My heart feels to reciprocate the unwearied kindnesses that have been bestowed upon me by these men. They are men of noble stature, of noble hands, and of noble deeds; possessing noble, and daring, and giant hearts and souls. There is brother Joseph B. Noble's also, I would call up in remembrance before the Lord. There is brother Samuel H. Smith, a natural brother—he is even as Hyrum. There is brother Arthur Millikin also, who married my youngest sister, Lucy: he is a faithful, an honest, and an upright man.

While I call up in remembrance before the Lord these men, I would be doing injustice to those who rowed me in the skiff up the river that night, after I parted with the lovely group—who brought me to this my safe, and lonely, and private retreat—brother Jonathan Dunham, and the other, whose name I do not know. Many were the thoughts that swelled my aching heart, while they were toiling faithfully with their oars. They complained not at hardship and fatigue to secure my safety. My heart would have been harder than an adamantine stone, if I had not prayed for them with anxious and fervent desire. I did so, and the still small voice whispered to my soul, These, that share your toils with such faithful hearts, shall reign with you in the kingdom of their God; but I parted with them in silence, and came to my retreat. I hope I shall see them again, that I may toil for them, and administer to their comfort also. They shall not want a friend while I live; my heart shall love those, and my hands shall toil for those, who love and toil for me, and shall ever be found faithful to my friends. Shall I be ungrateful? Vainly no! God forbid! I design to continue this subject at a future time.

Brother Derby returned in the evening, bringing the following letters:—

Dear Husband—I am ready to go with you, if you are obliged to leave; and Hyrum says he will go with me. I shall make the best arrangements I can, and be as well prepared as possible. But still I feel good confidence that you can be protected without leaving this country. There are more ways than one to take care of you, and I believe that you can still direct in your business concerns, if we are all of us prudent in the matter. If it was pleasant weather I should contrive to see you this

evening, but I dare not run too much of a risk, on account of so many going to see you.

General Adams sends the propositions concerning his land, two dollars an acre, payments as follows: Assumption of mortgage, say about fourteen hundred, interest included. Taxes due, supposed about thirty dollars. Town property, one thousand dol-

lars. Balance, money payable in one, two, three, and four years.

Brother Derby will tell you all the information we have on hand. I think we will have news from Quincy as soon as to-morrow.

Yours affectionately for ever,

EMMA SMITH.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 31, 1857.

VALEDICTORY.—Having permission from President Young to close our labours in this mission at no distant period, and return to our home in the mountains, we already anticipate that day with much satisfaction. Preparatory thereto, we close our labours in connexion with the *Star*, and have called Elder Samuel Whitney Richards, to succeed us in the Presidency of the European Mission.

Elder Richards has just arrived from the Presidency in Zion, by whom he has been sent out to counsel and instruct the Elders and Saints scattered abroad, in those things that more immediately concern them; and the spirit of his mission is richly with him. We have been much refreshed, and our joy greatly increased, by his arrival on these shores; and the glad news we have received of the rapidly-increasing interests and welfare of the kingdom of God, and the rolling forth of His purposes. To many, Elder Richards is well known from his former efficient labours as President of the Church in these lands; and we would only say to the Saints, Give him your faith and prayers, and give diligent heed to his instructions and counsels, and he will be an instrument in the hands of God, through which much blessing and salvation shall come unto you. To this end he has our fullest blessing, and the blessing of the Presidency in Zion.

In closing our Editorial labours, we most heartily reiterate to the Saints and the world all our former testimonies of the truth of this Latter-day work. The Saints who receive the Gospel, and enjoy the Spirit of it, know its truth for themselves, for the Spirit beareth record; and in that great day when the Judge of all the earth shall call the Spirits of all flesh before Him, they who obey not the Gospel, and receive not the Holy Ghost, shall know that our record is true.

As we wish to be released from the care and anxiety that necessarily attends so important a calling, all communications pertaining to the Presidency of the European Mission must be addressed to SAMUEL W. RICHARDS, instead of

ORSON PRATT.

INTRODUCTORY.—In commencing our Editorial labours of the *Star*, we expect to be excused from making the many apologies customary by learned men, as we should be fearful of manifesting our ignorance too much in the attempt. Very unexpectedly to us, our name is presented to its readers as the one on whom those labours rest, and we shall endeavour to perform them to the best of our ability. Should we succeed in edifying and instructing our readers, we shall feel very thankful in being the

honoured instrument in doing a little good on the earth, while so very much is needed.

So far as we can learn the wants and necessities of the Saints, we shall endeavour to supply them. Our present Mission is more immediately to benefit the Saints, than to preach repentance to the ungodly; yet, as a servant of God, we are ever ready to bear our testimony to the truth of the Everlasting Gospel as revealed to the prophet Joseph Smith, the keys and power of which are now held by, and are in full force under the administration of President Brigham Young; and no power can take them from the earth until the government of God, under the administration of a Prophet, becomes universal in its dominion over all creatures upon the earth.

To care for and administer to the Saints will be our first consideration; and we can assure them God is mindful of them, and His servants in Zion are also mindful of them, or we might have been now otherwise engaged than in writing for the *Star*. The world care not for the Saints but to trample them under their feet and destroy them; consequently the Lord has said it is His business to provide for His Saints; and it was said a long time ago that He "will do nothing but He revealeth His secret unto His servants the prophets." Therefore, if we ever learn what the Lord provides for His Saints, we know just where to look for the information—it will come through His Prophet. Ready obedience to that Prophet will secure every blessing that we are capable of receiving for our present and future salvation, in a general application to the church; but much individual blessing comes through individual exertion, connected with obedience. All in the kingdom of God will receive the reward their exertions merit.

Let every Saint be assured that, whatever changes be made either in administration or policy, affecting their wishes or expectations, they will all be for the best, and prove the very source through which salvation is to be obtained. The Prophet's eye is an eye of vision; it beholds the future, and enables him to provide for its evils; but the days have come in which, where there is no vision, the people must perish. The way of the Lord—which may not be our way—is no less the way of peace and life. Let us therefore walk faithfully in it. If we are told that the Lord's way to Zion is not through the United States, let us not go that way; if we are told, by the Prophet, that it is some other way, let us be ready to go in it, and we shall find deliverance, peace, and salvation.

During our absence from this country, of a little more than three years, we have enjoyed much our labours and associations with the people of God in Zion. They are a people blessed above all other people, and God is indeed their friend. Murder, seduction, infanticides, crime in every form, and the innumerable train of evils so rife in all Christian societies, are almost unheard of there. No angry feuds, arising from civil or political causes, disturb the quiet of a people who are one in faith, one in works, and one in Him—the Son of Peace. But now the scene is changed to us—a change which none can appreciate but those who have experienced it. Every tie that binds man to his fellow man, whether of consanguinity, marriage, or other social obligation, is violated by deeds of murder, rapine, and prostitution, while the spirit of profanity, drunkenness, and every species of vice and immorality is rampant in every grade of society. Virtue, as a thing that was, and shame her offspring, have retired to holier spheres, to blush unseen over the deeds of those in whom they have no place. Both the tongue of eloquence and the pen of the able writer have been employed in vain to stay the tide of iniquity that is destined to speedily make desolate the earth. Every day's experience proves that *few there be that will be saved*; and to search out, watch over, gather up, and deliver those few, becomes the most prominent duty of

the Priesthood. Under these circumstances, with little room to hope for the accomplishment of much good to the world, other than to develope truth, that they may be without excuse, we commence the important labours of our calling, earnestly invoking the blessing of Heaven upon our feeble efforts, and desiring the prayers of the faithful in our behalf.

Elder Henry Whittall, whose name is already well known to our readers, has been called to assist us in connexion with the *Star*. He is one whose ability will aid us much in the discharge of our labours, and whose pen will often strengthen and comfort the Saints.

Communications from the Elders or others for the *Star*, either in prose or verse, will receive our attention.

S. W. RICHARDS.

EMIGRATION.—Inquiries are already being made relative to the probability of any emigration from this country next season. We are somewhat aware of the great anxiety prevailing in the minds of the Saints concerning emigration; and we take this early opportunity of saying that it is possible some few may have an opportunity of emigrating to Utah next spring. Should such be case, it will be only those who have sufficient means to take them directly through without detention by the way. If the Saints will possess their souls in patience for a short time, they will find the way open again for them to go out from Babylon. In the mean time, let those who have deposits in this Office continue to add to them as much as possible, inasmuch as the time of your emigration may depend upon the amount of means at your command. Be faithful and industrious in your labours, saving and frugal with your money; so that when the door opens, you may be ready to go. Do not be over-anxious concerning the future. Any instructions we may have to give, will in due time be imparted to those who preside over you, or through the *Star* to the Saints. The signs of the times indicate much to the careful observer. Watch ye! foresee the evil, and keep out of the enemy's path.

NOTICE.—All moneys forwarded to this Office, by Drafts, Post Office Orders, or otherwise, should be in the name of Asa Calkin, as the financial department of the Office has been transferred to him.

APPOINTMENTS.—Elder Asa Calkin has been appointed our First Counsellor, and Elder George G. Snyder our Second Counsellor, in the Presidency of the European Mission of the Church of Jesus Christ of Latter-day Saints.

S. W. RICHARDS, President.

Two servants of the Lord, an Apostle and his companion were, in an early period of the Church's history, sent upon a mission to a city belonging to an ancient nation, where flourished the arts and sciences in the highest perfection; for

what country could produce orators, logicians, mathematicians, and philosophers, to compare with those of ancient Greece? These Elders had to preach the name of one, upon whom was the brand of infamy; for, as a "malefactor," Jesus had been

crucified. Yet this name, and salvation through it, these Elders had to proclaim to a people who demanded wisdom. They had to go forth without "purse and scrip;" for no rich church establishment imposed, or Missionary Association collected, funds to secure salaries to those missionaries. The servants had to be as their Lord. They arrived as strangers in a strange city, for they were Jews. No doubt they anxiously looked and diligently sought for an opening to commence their mission. They heard that some persons were in the habit of assembling "for prayer" in the open air, "by a river side." These persons met in the open air, because, perhaps, none would allow them the use of a building. They met for "prayer," because they believed that, as Deity had thought it worth His while to create them, He would, doubtless, think it worth His while to care for them. He had so constituted and combined the elements of their mental existence, that, while contemplating His works, they became the subjects of intense desire to know and love the august Workman. They clung to the hope that, as He had created the desire, it was His intention to satisfy it; and therefore they prayed. God—the Compassionate and Good—not only observed and approved the prayer, but resolved to answer it. His servants were at the prayer-meeting. They spake to the "women:" the men would not stoop to pray; they were, perhaps, too wise! Yet how natural for the weak to seek strength from the All-potent!—for the ignorant to seek wisdom and counsel from the Infinitely Wise! The servants of God spake like men upon whom rested the Spirit of the Most High: the women were all ear—all attention; and why not? Women suffer most through the fall, and should, therefore, be most ready to embrace the antidote. Among the women, there was one who intently thought and intensely felt,—a woman, respectable in position, for she traded in the commerce of a costly article. She attended to the things spoken—the truth uttered. Her friends would, no doubt, suggest the impropriety of her paying attention to the words of strangers lowly in appearance and humble in garb. They would urge the probability of her character being blasted and of her business being ruined. But such considerations weighed not with her: she heard and she believed. Among the words

spoken were—Repent, and be baptized for the remission of sins. These words of the Eternal she resolved to obey at once; and, on the day she heard, she believed, and "was baptized." Noble woman! Would to God that every daughter of Eve would honour God's servants with an attention so profound, and God's mandate with an obedience so prompt! This woman employed the labour of many persons in her business. Her conduct operated for good in its influence upon her household, for they promptly followed the example of their good mistress. How puissant for blessing is a good example, and how frightful for evil is a bad one! This glorious woman not only honoured God's word, but she resolved to bless the Elders who preached it. She thought, perhaps, they were strangers, and hungry; their garments, perchance, were scanty and threadbare. She therefore said, "Come into my house, and abide there," that she might feed and clothe them. That great Being for whose inspection nothing is too minute, saw and approved, and before assembled worlds will acknowledge it. The Elders went with her to her hospitable abode—glad, no doubt, of the opportunity to enjoy a little repose; for fiery were the trials, and fierce the conflicts, of the early, as well as the latter-day soldiers of the cross. They knew that, if they were to sit on thrones of light, they must carve their way to them. They knew that, if they were to wear crowns of glory, and to sway sceptres of dominion, they must "fight the good fight," and win them. Thus these Elders had laid the foundation of a Branch of Church, to which, in later days, the Apostle himself addressed an inspired Epistle, in which he uttered many soul-stirring words of counsel and instruction; and so faithful were the Saints of that Branch, that no words of complaint occur in the whole of that Epistle. We return to the hospitable and happy home of this noble daughter of God. May all His sons and daughters resemble her in promptness of obedience, and liberality of heart. We dwell with delight upon the beautiful picture. The Elders, no doubt, rejoiced at the "effectual door" thus opened by the Lord for the performance of their mission. What were the movements of Satan under these suspicious and eventful circumstances? Did he not seek to frustrate results so glorious? He did. The

servants of God, with the Saints, still continued to assemble for prayer. With prayer they began, and in prayer they sought to realize, all that contributes to peace and progress. If Saints are to be blessed "openly," it is because they "pray in secret." As the Saints proceeded to the place for prayer, they were followed by a young woman possessed by an evil spirit. Not to oppose them, however. No; Satan has sometimes a more wily stratagem. She actually bore testimony that they were "servants of the Most High God!" Every one at Philippi knew this young woman to be a corrupt person. Satan intended that her testimony in favour of the Elders should lead people to conclude that she and they were all corrupt together. He sought to destroy the character of the messengers, and thus weaken the power of their message. How sad the thought of the bodies of men and women being the receptacles of an infernal spirit!—bodies that were intended to be temples for the Holy Spirit, pure within, and blameless without! Satan's scheme, though artful, was nevertheless defeated. The Elders being endued with the Divine Spirit, cast out of the young woman the spirit of evil. Now Satan comes out in fierceness against the Elders, and they have to prepare for conflict. The masters of the young woman find their gain, through her infamy, gone. Horrid reflection, that human beings should obtain profit by the pollution of the fair daughters of the Great God! Her masters ruthlessly drew the Elders before the magistrates, and uttered their bitter complaint. The Elders are scourged, in defiance of law and justice, and handed over to the custody of a savage jailor, who "thrust them into the inner prison, and made their feet fast in the stocks." Very different was this to the comfort of Lydia's hospitable and happy home. Comforts are, it would appear, intended, in the economy of God, to prepare for suffering. Thus, brave are the spirits who are mailed in fortitude, armed for torment, and are fearless of death! The Elders were thus lacerated in body, confined in limb, and immured in a dungeon. How vain to attempt to impede the progress of truth! The Messiah may be crucified, the Apostles may be martyred, and the Prophet may be, with his brother, barbarously murdered; but the truth they came to proclaim must live, and ere

long shine with sun-surpassing splendour, and the dark mists of prejudice and folly fade before its dazzling effulgence. The suffering servants of God mourn not; they complain not. No—they pray, and the prison resounds with their praises. Serene with the storm at the fiercest,—confident, when the spring of hope seemed lowest,—buoyed up, when mere human energy alone must have sunk in the whirlpool,—shut out from men,—God was there, and from Him they learned how to suffer and triumph, like men that aspired to be Gods. The prisoners, and perhaps the jailor, with astonishment, heard the prayers offered, and the praises sung. Other prisoners complained, and perhaps execrated and cursed law and magistrates; but, thought they, these strange prisoners bless, and curse not. Suddenly, however, the earth quakes, and the presence of Deity is felt. The prison walls totter, the doors are opened. The jailor, consternated, beholds, and supposing the prisoners had fled, drew his sword to bury it in his own vitals. The servant of God cries, "We are all here." The jailor remembered the men of God, their prayers and their praises; and, overwhelmed with gratitude and with penitence, he sprang in, and fell down at the feet of the Elders. He honoured God, and therefore honoured his servants. His anguishing heart-felt cry was, "What must I do to be saved?" If Satan exulted at the suffering and imprisonment of the servants of God, what thinks he of the jailor now? We will not stay to answer; for now, there is joy among the angels of God, over a repentant sinner. They remember that he kept his first estate, and thus rejoice to see him take the first steps towards keeping his second. The jailor knows he has something to do to be saved, and he wants to know it, that he may do it at once. The Elders reply, "Believe on the Lord Jesus Christ, and thou shalt be saved." Men will never obey a law unless they believe in Him who made it. "They spake unto him the word of the Lord, and to all that were in his house." The result was that he "washed their stripes," and thus proved his penitence, and "was baptised, he and all his, straightway," that "same hour of the night." Many would suggest, "He will lose his situation, and expose his family to want and shame; and, to be baptised, too, by prisoners, so branded in character." Others,

would urge the impropriety of being so hasty in his decision, and the indelicacy of baptizing females at night. But the jailor decided that, as God, through his servants, had commanded, he would at once obey. Baptism is "for the remission of sins," and the sooner his sins of a crimson dye were remitted the better. Noble man, husband, and father! Would that all men were equally honest and noble! He brought the Elders into his house. They went out to be baptized. "He set meat before them." So, all faithful Saints ever act. Thus additions were made to the branch at Philippi, and success crowned the mission. May all Elders prove as faithful as these Elders, and truth, emanating around, dissipate the disastrous systems that have thrown their dark shadow over humanity, shrouding it in ignorance and woe. Such was true religion, anciently, as to its Elders, principles, and object; and such is what the world calls "Mormonism" now—compassionate as God, and universal as man. In the hearts of its faithful disciples, the

hope burns, that the gorgeous picture of the future, presented by "Mormonism," shall be realized;—a picture, so magnificent in the aggregate, and so exquisite in the detail;—a picture, upon which may indeed be reared radiant and resplendent anticipations of final perfection and progress. Truth, like the fragments of a shattered mirror, lies scattered around; "Mormonism," like a magnet of celestial power, will collect and fuse those fragments once more into a beautiful mirror, into which men may look, and learn their origin in worlds that are past, and understand how to consummate the perfection of their destiny in worlds that are future. As, in the days of Noah and Lot, many reject this glorious "Mormonism," which is reviled without being examined, and denied without being understood. It is sad to think that only a comparative few realize and know that, as the Gospel of Jesus, it is the "savour of life unto life;" and may all such realize from it "life more abundant." Amen.

JUDGE DOUGLAS AND THE "MORMONS."

(From the "Western Standard.")

Of late, Utah has been a fruitful field from which editors, priests, and harpies of every caste have culled an abundance of matter for newspaper discussion and pulpit declamation. The Utah problem has become the question of the passing moment, and various plans are suggested for its solution; the last of which is that of the would-be-president Stephen A. Douglas of Illinois, a man who, by the way, attained his first seat in the Congress of the United States by the aid of some six thousand Mormon votes, as the record will show. Before our expulsion from Illinois, and while our votes were necessary to his political elevation, he expressed himself as painfully sensible of the injustice, persecution, and merciless barbarities we suffered in Missouri, and appeared indignant at the efforts made by the latter State, to drag Joseph Smith from Illinois before her own bloody tribunals. Then, he had a thousand nice things to say in defence of the poor outraged "Mormons." Now, however, the

scene has changed, and with it the position and language of this two-faced demagogue. His successful war against the "Missouri Compromise," however constitutional, was evidently so impolitic and mal-propsos, that in consequence, his popularity has suffered and is still suffering a serious decline. To regain his former popularity, he again makes use of the "Mormon" people, though in a different way. Mr. Douglas is well aware of the latent fears of the people of Illinois of the growing power of the "Mormons." He knows how keenly sensible they are that they most cruelly and foully murdered Joseph and Hyrum Smith, and drove some twenty-five thousand peaceable, industrious, and unoffending citizens into exile. Like other culprits, they fear lest the rod of justice fall upon them—they dread the day of retribution. Stephen A. Douglas knows all this, and the present discussion of the "Mormon question" presents to him a fine opportunity to offer himself as their champion to "put the

knife" to the infant Goliah of the Rocky Mountains, in the hope of advancing to the Presidency over its bleeding corse.

But his propositions, and the ready echo they find in the general press, fall terrorless upon our ears. To carry them out practically, obstacles are to be overcome of a much greater magnitude than they seem to be aware of: precedents must be established which the Congress of the United States dare not establish. How preposterous must his proposition to disorganize the Territory of Utah appear to every sensible man? And if that were possible, what a fearful precedent would he establish! A little reflection will, we think, "convince any man who can reflect, that it is no more possible to disorganize a Territory of the Union than it would be to disorganize a State. Disorganization is not contemplated in the Constitution and Federal statutes. Progression is provided for; not retrogression. This doughty Northern advocate of Southern principles has hit upon a solution of the "Slavery problem" that leaves such men as Seward, Hale, and Greely quite in the back-ground. Repeal the Act organizing the Territory of Utah, and by the same rule the growing power of free state sentiments and a future Congress will repeal acts organizing States, and thus *reach slavery in the slave States!* Startling as this conclusion may be, yet it is legitimate, and not difficult to be seen; and is the solution of the "Slave question" long sought after, but never found, by such dullards as William H. Seward and other Anti-slavists. Certainly this *Mormon-made Senator, Stephen A. Douglas*, deserves the thanks of the Abolition party.

The "Mormons" have never previously held the position before the country unto which they have now attained in their exile. The bloody persecutions they suffered in Missouri and in Illinois were State affairs, and for which the General Government refused to be responsible. Now, as citizens of the United States, they are organized under a Territorial government. It is to this government and to that of the United States that they are held, and cheerfully hold themselves responsible: and while they peaceably, willingly, and in good faith, yield obedience to both Federal and Territorial governments and laws, they will take good care that all officers sent from Washington to execute the laws shall do

it in a lawful and proper manner. These are the real sentiments of the people of Utah, and by them they will abide, whatever the consequences may be. When will editors learn this? When will they cease to suffer themselves to be "sold" by every apostate, corrupt official and Gentile that leaves Utah, which leaving is caused in many instances by their own base conduct while there, and by which they rendered themselves obnoxious to a virtuous and orderly community.

Mr. Douglas' proposition to have investigated the charges against Governor Young and others, will meet with the hearty amen of the people of Utah. They fear not such an investigation. But whoever presides over such trial will be given to understand at the commencement, that it must be conducted *according to law*. Whoever dons the judicial ermine in Utah will find, notwithstanding the multitudinous reports to the contrary, that the majesty of the law is respected and held inviolate in that Territory, and that neither judges nor governors will be allowed to set aside its guarantees. They will find the grave charge of the lawlessness of the Saints to be based upon the fact, that they refuse to go to law one with another. The Latter-day Saints, as church members, settle their difficulties, either between themselves or before their Bishops, without recourse to law; which, without contradiction, they have a right to do, as well as the Quakers, and all sects of Christians. Who does not know, that if a difficulty occurs between members of any Christian congregation, they are counselled to settle it without an appeal to the law? And what honest man will say that such counsel is not wise and good? If the Saints were distributed over the country, as are the Quakers and other sects, this Christian peculiarity would probably have remained unnoticed. But this excellent custom, when fully carried out by the citizens of an entire territory, is made conspicuous, and receives the execrations of every soulless lawyer and pettifogging flunkey whose interests it crosses. This is the whole story of "Mormon lawlessness." Government officials and other lawyers have repeatedly endeavoured to stir up litigation amongst us, and they have as repeatedly failed in their attempts. The Latter-day Saints will take no civil suit before a Gentile court. That is an established fact. The General